

THE  
UNCHARITABLENESS  
OF MODERN  
CHARITY,  
AND THE  
INFIDELITY  
OF MODERN  
FAITH,

Expos'd in a New Way:

MAINTAINING

That FAITH, not the Notion of it, is FAITH:

That CHARITY, not the Notion of it, is CHARITY.

AND

That LIVING, not ARGUING for *Faith* or *Charity*, is  
the Best way of Arguing for *Faith* or *Charity*.

With an important Remark or two on the late Differences  
among *Some* DISSENTERS. — And a seasonable word or two  
upon LOYALTY. — And a Preface in Praise of IMPOSITION.

In a LETTER to the Reverend

Dr. CALAMY and Mr. I. WATTS.

---

By a *Theological, Thinking Layman* (of CAMBRIDGE.)

---

Whereunto is annex'd,

An APPENDIX,

Giving some Account of *Cassiodorus* (an old learned Roman Senator) and his Antique MS. of part of the New Testament, lately discover'd at *Verona* in *Italy*. — Herein is inserted his material Passage relating to the TRINITY.

Whereunto is added,

A CRITICAL DISQUISITION.

---

By PHILELEUTHERUS TRINITONIENSIS.

---

LONDON:

Printed for EMAN. MATTHEWS at the Bible in Pater-noster Row, J. ROBERTS in Warwick Lane, J. HARRISON at the Royal Exchange, A. DODD without Temple Bar, and J. FOX in Westminster Hall. M.DCC.XLII. Price Six Pence.

# THE UNCHARITABLENESS OF MODERN CHARITY, AND THE INFEDELITY OF MODERN FAITH. Exposed in a New Way.

THE FAITH, not the Religion of it, is FAITH:  
THE CHARITY, not the Union of it, is CHARITY.  
THE FAITH, not the Union of it, is FAITH:  
THE CHARITY, not the Union of it, is CHARITY.  
THE FAITH, not the Union of it, is FAITH:  
THE CHARITY, not the Union of it, is CHARITY.

THE FAITH, not the Religion of it, is FAITH:  
THE CHARITY, not the Union of it, is CHARITY.  
THE FAITH, not the Union of it, is FAITH:  
THE CHARITY, not the Union of it, is CHARITY.

THE FAITH, not the Religion of it, is FAITH:  
THE CHARITY, not the Union of it, is CHARITY.





TO

The RIGHT HONOURABLE

Sir *PETER KING*,

Lord Chief Justice of the  
*COMMON PLEAS*,

This Book is

MOST HUMBLY DEDICATED.







# P R E F A C E

To all Hasty, Desultory, Fleeting  
*Readers.*



READ All, or None. 'Tis not Sophistry, 'tis not *Chicanerie*. 'Tis not Dissembling, 'tis not Doubling for a BAD Cause: 'Tis not *Lording*, 'tis not *Lying* for a GOOD one. 'Tis not determining; but *inquiring*. 'Tis not *dogmatizing*, but *thinking*. 'Tis not an *harangue*; but *reasoning*. — In a word, 'Tis *Sincerity*: not *Party*. You'll find so: And that what is here written against Passion and Prejudice, is not Passion and Prejudice.

PRE-





# P R E F A C E

T O A L L

## Thinking R E A D E R S.



**I**N a late excellent Sermon of Mr. Dodson's the L A I R Y are call'd upon, and that solemnly, to lend a *helping hand* to the Controversy lately (and I think *stil*) on foot among the Dissenters. That Call is my Apology.

FOR Gospel Faith (*i. e.* the *availing* one) and for all proper Tests necessary to *evidence* it, necessary to *preserve* it, I own, I frankly own the highest esteem. Upon this account I cou'd wish (it is *but* a wish) that in all christian Communions none but the Benevolent, *i. e.* the Charitably-minded, consequently no known Slanders, no known Calumniators, no known Revilers, whether for *Faith* or *Charity* (for

## P R E F A C E.

(for such plainly have neither Faith nor Charity) were admitted to Communion. None such are *meet for* Communion: None such are *meet for* the Kingdom of Heaven: None such *shall inherit the Kingdom of Heaven*. What then is likely to become of Most of us (for we are Most of us such, and I, God knows I, in the number) if we don't *resolve*, and that *stedfastly*, and that *hastily*, and that *prayingly*, by the Grace of God, to Amend.

To Sit at Christ's Table, To Eat of Christ's Bread, To Drink of Christ's Cup, with the Disciples of Christ, is a privilege that these mere *Judas's*, these Deniers of Christ (for *Professing they Know Christ, † IN WORKS they Deny him*) shou'd not be admitted to.

---

† Tit. i. 16. *They Profess that they Know God; but IN WORKS they Deny him*. So that in Scripture's account of *Denying Christ* the Denying him in *Works* is Denying him. And one can *deny Christ* by no *Works* more than such as want Benevolence, i. e. Love. Consider him as *Man*; you'll find so. Consider him as *God*; you'll find so. Christ, consider'd as *Man*, was a Man of Benevolence, i. e. Love it self in all the parts of his Life, and enjoin'd it more than Any thing besides, injoin'd it as the Badge or Livery of his Disciples (*John xiii. 35. By THIS shall All men Know that Ye are My Disciples, says Christ, If Ye have LOVE one to another*) And Christ, consider'd as *God*, is Benevolence, i. e. Love it self (*God is Love, says St. John, 1 John iv. 7, 8.*)

S T R A N G E

## P R E F A C E.

STRANGE I think it that LOVE (*i. e.* Charity) and FAITH shou'd in the Modern account of 'em (they are not so in the Gospel account) be made to be Opposites. Upon this head give me leave to observe that

The Modern Zelots for FAITH have but a Zele for Faith, not Faith (*i. e.* not the Gospel-one, not the availing one) if it is not a Faith which worketh by LOVE: (*In Jesus Christ avail-eth Faith which worketh by Love*—says St. Paul, Gal. v. 6.)

The Modern Zelots for LOVE (*i. e.* Charity) have but a Zele for Love, not Love (*i. e.* not the Gospel one, not the right one) if it is not a Love which has FAITH operating on it, FAITH working by it, FAITH working it (for, as *Faith worketh BY Love*, so *Faith worketh Love* wheresoever there is LOVE, *i. e.* Gospel-Love,—says the whole Tenor of the Gospel.)

So much for such (if there are *any* such) as being Zelots for *Faith*, have too little *Charity* :

So much for such (if there are *any* such) as being Zelots for *Charity*, have too Little *Faith*.

AFTER



## P R E F A C E.

AFTER all I can't but observe thus much to the Zelots on *both* sides: — That a thoughtless, boundless, mismanag'd Zele for the thing one is Zealous for, Sometimes *loses*, Often *violates* the thing one is Zealous for (at least the thing one *means* to be Zealous for). — Thus it is that many a ZeLOT for FAITH, in his Zele for FAITH has unknowingly *infring'd* Faith (*i. e.* the Gospel-one). — Thus it is that many a ZeLOT for CHARITY in his Zele for Charity has unknowingly *infring'd* Charity (*i. e.* the Gospel-one).



C O N.

AFTER



# CONTENTS.



THE INTRODUCTION; — *A Remark on Religious Contentions.* Page 1.

## SECTION I, II, III, IV, V, VI.

- A. RECTITUDE: — *How 'tis Often indanger'd, Often lost, by Contending for RECTITUDE.*
- B. *What SORT of Rectitude is the thing lately contended for as Rectitude, if Rectitude: — Mere NOTIONAL Rectitude.)*
- C. *What SORT of Rectitude is that which is thus Often indanger'd, Often lost by thus Contending for this Mere NOTIONAL Rectitude: — PRACTICAL Rectitude.*
- D. *What the SINFULNESS of thus Often indangering, Often losing this PRACTICAL Rectitude by thus Contending for the thing Contended for as NOTIONAL Rectitude. — This*

*Shewn, by Shewing the IMPORTANCE of this Practical Rectitude, as Compar'd with the thing Contended for as Notional Rectitude, Supposing that That thing is (as it is) at most but an uncertain Rectitude:*

## CONTENTS.

*Shewn too, by Shewing the IMPORTANCE of it as Compar'd with the thing Contended for as Notional Rectitude, Supposing that That thing is (as it is NOT) a certain Rectitude.*

*Shewn too, by Shewing the IMPORTANCE of it even to the very thing Contended for as Notional Rectitude, if Notional Rectitude:—That it is of so much Importance to it, that if you consider closely you'll find that That very Notional Rectitude (even supposing it to be such) derives it's principal, if not all it's Worthiness (as far as it has any) to be Contended for, merely from the consideration of it's Subserviency to (I mean of it's Tendency to Advance) this Practical Rectitude.*

E. *What the INEFFECTUALNESS (I don't say of Contending for, but) of this way of Contending for the thing Contended for as Notional Rectitude, even Supposing it ought to be Contended for as such.*

*(The Author's opinion whether it ought, or ought not, to be Contended for as such.)*

*An Observation that it has not only not Gain'd, but Lost ground, by this way of Contending for it.*

---

SECT. VII, VIII, IX, X, XI, XII, XIII, XIV.

TRUE, SAVING, GOSPEL-FAITH: ———

*What it is not; — What it is.*

*(DIFFERENCE between Faith, even such as is sometimes call'd so in the Gospel, and True SAVING Gospel-Faith.)*

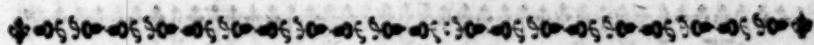
*True saving Gospel-FAITH cannot so much as BE, without True Gospel-CHARITY:*

*True Gospel-CHARITY, consequently True saving Gospel-FAITH, cannot so much as BE, without the Properties, without All the united Proper-*



# CONTENTS.

Properties of *True Gospel-CHARITY*, as *Ascrib'd* to it in the Gospel: — Consequently not without The Principal Properties of *True Gospel-CHARITY*, as *ascrib'd* to it in 1 Cor. xiii.



## SECT. XV.

WHAT sort of *Christians* among us at this day are not (at least give room to suspect that they are not) possess'd of The Principal Properties of *True Gospel-CHARITY*, as *ascrib'd* to it in 1 Cor. xiii; — and consequently, not of All the united Properties of *True Gospel-CHARITY*, as *ascrib'd* to it in the Gospel; — and consequently, not of *True Gospel-CHARITY*; — and consequently, not of *True SAVING Gospel-FAITH*.



CONTENTS of the 2<sup>d</sup> PREFACE;  
and of the OBSERVANDA prefix'd to  
this Tract.

OTHER Remarks (and those needful ones) upon  
FAITH and CHARITY: —

— Justifying, and even Insisting on the Exclusion of Some from All Visible Christian Communion; particularly such as (after All fit Christian Brotherly Reproof, — a thing that's shamefully neglected among Christians) even Visibly, even notoriously deviate from The Faith which was once deliver'd to the Saints, i. e. such as even Visibly, even Notoriously deviate from THE

# CONTENTS.

*CHARITY which was once deliver'd to the Saints: (for even That, as I have shewn, is to deviate from THE FAITH which was once deliver'd to the Saints.)*



CONCLUSION. — P. 13, &c.

Dissenting-MINISTERS (*Subs and Non-Subs*)  
vindicated. ib.

—— LAITY condemn'd. ib.



POSTSCRIPT; — 16.

—— *Shewing WHO are His Majesty's best Subjects:*

—— *How to make the worst Better.*



APPENDIX; — 17, &c.

—— *Giving an Account of some Antient valuable Mss. lately discover'd: Particularly One of Cassiodorus's (a learned Roman Senator, who liv'd in an Age near that of the Apostles) on the Epistles and Acts of the Apostles, and the Apocalypse:*

—— *(Inserting that controverted Passage relating to the Trinity, 1 John v. 7. exactly as it stands in Cassiodore's Ms.)*

ADDENDA. P. 32, &c.

*A Critical Disquisition of a remarkable Passage of the New Testament, as it stands in Cassiodore's Ms.*

OBSE R.



# OBSERVANDA.

Of CERTAINTY.]



HERE a Reader may doubt what I mean by *Certainly Right*,—*Certain Rectitude*,—and such like expressions that occur in the book, Take this explication :—I mean (*not so Much* as that which is INTRINSICALLY Right ; for then, and then *deservedly*, you'd call me a Sceptic ; —but) That of which Human Judgment, to the *Utmost* of Human Certainty, can be AS Certain that it is Right, as that same Human Judgment can be Certain that what is *expressly*, i. e. *verbis ipsissimis* Reveal'd in Scripture is Right.

Of A GOOD LIFE.]

WHERE I speak of a Good LIFE (calling it a Good FAITH) that expression includes not merely a *moral* but an *evangelical* Goodness (as far as any thing is properly call'd *Goodness* in a Christian :) such a Goodness as takes in all those things which FAITH Works by, which are the *fruits* and *evidences* of FAITH, and without which true, saving, *evangelical* FAITH can't so much as *exist*.

Of



## OBSERVANDA.

### Of CHARITY.]

THE Charity I injoin does not injoin our Not Thinking (for this is a Negative we have not in our power) that such as espouse a different and perhaps contrary Principle to our Own (which is our Own because we think it a Right one) are *seemingly* Erroneous (in Principle): ——— But

THE Charity I injoin enjoins our Not Charging those who are thus *seemingly* Erroneous, unless we are *certain* they are Erroneous, with being *certainly* Erroneous, and Treating 'em as such: ——— especially when *They* (being men of as much Judgment and Sincerity as our *own*, for ought Every thing but our own Bigotry and Self-conceit tells us) are in the eye of *their own* Judgment and Sincerity as *seemingly* Right, and *We* as *seemingly* Erroneous, as in the eye of *our's* They are *seemingly* Erroneous: and when consequently *They* are as justifiable in Charging *Us* with being *CERTAINLY* Erroneous in virtue of *SEEMING* so, and in Treating *Us* as such, as *We* are in Charging *Them* with being *CERTAINLY* Erroneous in virtue of *SEEMING* so, and in Treating *Them* as such. ——— Moreover, Even if they are *certainly* Erroneous, *i. e.* Even if we are *certain* they are so, yet

THE Charity I injoin enjoins our Not Charging them (to their Faces, ——— much less behind their Backs), unless we are *certain* they Err *WILFULLY*, with *certainly* Erring *WILFULLY*, and Treating them as such. ——— Moreover, Even if we are *certain*,

## O B S E R V A N D A.

tain, *i. e.* as perfectly certain as we *can* be in a matter of this kind (but that we can't be perfectly, unless you'll call the *utmost* of mere Human *probability*, unless you'll call the *utmost* of mere Human *conjecture*, which at most is but the utmost *Approach to Human Certainty*, in a matter of this kind HUMAN CERTAINTY), I say Even if we are as perfectly certain as WE CAN be in a matter of *this* kind, that they Err WILFULLY, and may consequently Charge them with our being *thus certain* that they Err WILFULLY, and Treat them as such,——yet

THE Charity I injoin enjoins our Not Charging them, our Not Treating them (to their Faces,——much less behind their Backs) in any other than a meek, candid, rational Manner, in a Manner which (by Prayer, fervent, hoping, trusting, persevering Prayer, and by the Grace of God co-operating along with it) is of all others the *most likely* Manner to Reclaim 'em.——So that here you see

THE Charity I injoin does not injoin our using NO Means, but our using No harsh, irrational, *Authoritative* Means (for All such are *unchristian*, All such are *unsafe*, All such are *unlikely* Means) of Reclaiming any who Seem to be Erroneous, of Reclaiming *any* who even GREATLY Seem to be Erroneous, nay and WILFULLY Erroneous in Principle, from that their Error (supposing it to be Error), from that their *wilful* Error (supposing it to be *wilful*) in Principle: —— especially if it be consider'd (and the Charity I injoin enjoins us to Consider) that a bare *Seemingness* to be Erroneous (be that Seemingness e-

ver

## O B S E R V A N D A.

ver so Great) *is but* a Seemingness : and these Seemingly-Erroneous persons POSSIBLY (*i. e.* for Ought Any but God can be CERTAIN of) are not Erroneous : and agen, Even in case they are Erroneous, yet POSSIBLY (*i. e.* for Ought Any but God and Themselves can be CERTAIN of) they are not WILLFULLY Erroneous.

Of the Charge of UNCHARITABLENESS.]

THE *uncharitableness* (*i. e.* the want of *true saving Faith*, for so in the ensuing tract I have shewn it is) which I have charg'd upon some Zelots for *faith*, *i. e.* for the faith of a *subscriber*, tho' it be *justly* charg'd upon SOME, is not upon ALL of 'em : at least not in *my* sentiments ; for even in my Zele for Charity I can by no means persuade my self to think as some Zelots for Charity too often think of *all* (even *all*) Zelots for *faith*. To such men as those I wou'd only say this, ——— that such as profess Charity in a more than Ordinary degree, shou'd take a more than Ordinary care, *i. e.* a *charitable* care, even in *thought*, (much more so in *language*), how they Charge others with being *uncharitable*. For if To *think Evil* of others is *uncharitable*, then certainly To think *this Great Evil* of others, without *knowing* it to be True of 'em (indeed in *that* case it is not THOUGHT, but KNOWLEDGE), namely that those others (for instance All Sub<sup>s</sup>, as such) are *uncharitable*, is *uncharitable*.

Of



## O B S E R V A N D A

OF DISSENTING MINISTERS.]

A passage in p. . . which speaks of Dissenting Ministers, relates only to such as are *really* (as well as *nominally*) such: consequently not to those, if there were Any of those (as indeed Report says there are, I hope not truly,) who, whilst they profess themselves Dissenting Ministers, (and, as such, are Tolerated by the Legislature) are so rigid, so remarkably rigid for an Un-tolerating Principle, that in Principle they seem to have More of *the Imposer*, More of *High-Church* (as we call it,) abundantly More than they have of *the Dissenter*. Those indeed (if there were Any of Those) I'd reckon but *nominally*, not *really* Dissenting-Ministers: Because the Dissenting Principle, as such, is repugnant, directly repugnant to Any such Untolerating Principle; and can't so much as *be*, without being repugnant to it. But (N. B.) here I will not, I CANNOT persuade my self (there is something Within me forbids me) to Reflect upon a certain eminent Preacher in LONDON, whom I have a greater Esteem for than to Believe every thing that's Said of him! — especially considering that Whenever I have Heard him (and I have *often* Heard him) I have EVER Thought him a man of Great Parts, a man of Great Sincerity (and Both these I Greatly Esteem, *wheresoever* I meet with 'em); I have EVER Found him Zealous for Zele in whatever he espouses, and wou'd have Others espouse, as a *good matter*; NEVER for *Imposition*: So that (on my own Knowledge) I can't say this of him (as a great many do), — that *he is Changeable*. —

I can make many, *many* Allowances in favor of

b

ZELE;

## OBSERVANDA.

ZELE; and so can Any man who knows Any thing of Human Nature and Sincerity.

THOSE who know me, know I am one that keeps very little Company; am consequently much a stranger to men's Characters; those I mean which are built upon *hear-say*. And yet I own I have heard (but hope 'tis *only* a hear-say) that this worthy gentleman (I can't but still call him so) has *printed* abundance of Uncharitableness. He and the World will excuse me if I own I have not read it; if I own too I *desire not* to read any thing that has so much as the *name* of being such; but choose to be even *wisfully* ignorant of it. As being so, Upon that head I have Nothing to *say*, but a Great deal to *think*, i. e. CHARITY.

RELIGIOUS ZELE is a thing so near so contiguous to UNCHARITABLENESS that (as it often *passes for*, so) it often *falls into* Uncharitableness; and that even *unawares*; insomuch that a great many men (a great many Good ones too) are even trapp'd into this delusive sin strangely, involuntarily, unexpectedly. They are, as it were, wholly *passive* in the matter: *so passive*, that in their Sallies of Zele they shal say a great many things which they shal afterwards be even surpriz'd at, and scarce believe they have said. *Then* they are Sorry for it; And indeed they Ought so to be; and to Repent of it, (else they are but *seemingly* Sorry,) to Repent, I say to Repent in *abundance*, for upon this head they have often *abundance* to Answer for.

But

## O B S E R V A N D A.

But if, knowing Guilt to be Guilt, they go on with it, instead of Repenting of it, adding Uncharitableness to Uncharitableness, adding Slander to Slander, adding Railing to Railing; let not You or I, Sirs, Rail at 'em for doing so. To Rail at any man for Railing, is one of the *absurdest* sins, and yet one of the *commonest*, among Church-of-E.-men. But let not *this* be said (or if it is, let it only be *said*) of even a *Few*, an inconsiderable Few of the Non-Conformists, that they thus Conform to the Railings, Conform to the Slandering, Conform to the Sins, to the Common Sins, (tho' not to the Common *Prayers*) of the Church-of E.-men.



\*\*\*\*\*

Now, To all Church-of *England*-Men, and to all Dissenters, To all *Arians*, and to all *Athanasians*, To all Sub<sup>s</sup>, and to all Non-Sub<sup>s</sup>, I propose This Pattern, This to *live* by, This to *love* by, This to *believe* by, &c. Mr. WATTS, — that Great Good man Mr. WATTS, the Reverend and Learned author of a late excellent book, (I recommend it, I earnestly, I importunately, I agen and agen recommend it, and that to All sorts of Christians) intitl'd THE CHRISTIAN DOCTRINE OF THE TRINITY: (Printed for Mr. E. MATTHEWS, at the Bible in Pater-Noster-Row: London.)—This worthy author is neither SUB nor NON-SUB, but a Friend to Both; a Reconciler of Both.

## E R R A T A.



## E R R A T A.

- P**age 4. Lin. 13. for *both* read *many*.  
P. 5. l. 21. after *brawling* r. *nominally* Orthodox.  
P. 6. l. 7. for *truth* r. *true* saving Christian Faith.  
 P. 11. l. 6. after the words *Calls it self True saving Christian Faith* r. crying *HOC VOLO & HOC JUBEO*—, stamping, swelling, swagging; hissing, threat'ning, damning Others who don't *certainly* (nor perhaps, to ALL men *seemingly*) want it, As wanting it;  
P. 12. l. 3. after *confessedly* r. perhaps *Subscribingly*.  
P. 14. l. 1. for *'emi* r. *'em, i*.  
P. 18. l. 25. for *the Apostolical* r. *Some of the*.  
P. 23. l. 19. for *Interpretatione* r. *Interpunctione*.  
*Ibid.* in the Note at bottom, after the word *incredible* r. at least in the *plainest* sense of it *almost* incredible.  
P. 27. put the first [  ] a Line lower.  
P. 34. l. 14. after the word *Vulgate* r. *revis'd* by St. Hierom.  
P. 35. l. 12. after *particularly* in r. the three fore-going verses of this very Chap. compar'd with.



REVEREND SIRs,



**I**N Religious wrangles, ever since I knew any thing concerning 'em I have made this observation; that the 2 wrangling parties generally **LOSE** even *more* Religion than that they wrangle about, and as generally **HURT** even that they wrangle about, *by* wrangling about it.

**T**HIS I take to be, nay this I *know* to be the case of a certain modern controversy among some christians.

SECT. I.

**T**HE End aim'd at by the 2 differing parties (I'll suppose 'em to be but 2, tho' in fact they are more), at least that *pretended* to be aim'd at, is Rectitude in a mere Human construction, or rather Rectitude in a mere Human consequence from a mere Human construction, of a mysterious Divine truth : which, in other words, may be call'd Rectitude in a most Disputable point, i. e. in a point that at best is but an *uncertain* point of Religion, and that only of Religion *in Theory* : a point,

B

wherein

wherein *Neither* side can be *SURE*, or even *pretends* to be *\*SURE* that the One, or that the Other, or that Either of 'em (strictly speaking) is in the Right, or that the Gospel (which is the rule in common to 'em Both) requires *Either* of 'em to be so.

## II.

To come at the Rectitude they Both aim at, the Right way is *Sincerity*.

To come at Sincerity, and thereby this Rectitude, The way which shou'd be *avoided* by Both sides, but which is *kept* by Both, is Passion and Prejudice, Self-conceitedness and Obstinacy.——Agen,

To come at Sincerity, and thereby this Rectitude (which you'll remember is Rectitude in but an *uncertain*, in but a *Disputable* point of Religion, and that only of Religion *in Theory*), The way which shou'd be *kept* by Both sides, but which is kept by Neither, is Rectitude in the most *certain*, in the most *In-disputable* points of Religion, i. e. Religion *in Practice*; such as the Religion of *Loving God*; and of shewing that Love to God, †by *Love one to another*: as, In the first place, by *thinking* Lovingly; In the next, by *speaking*, writing, *acting* Lovingly, in All controversies, and indeed in All cases, one to another.—Tis to a Rectitude in *these* points that That other Rectitude contended for *has* or *ought* to have its Prin-

---

\* THIS unanimously confess'd *uncertainty*, methinks, thou'd put a stop to the career of that proud *positiveness*, that profane *boldness* of expression, with which many pamphlets abound (Some on One side; Some on Another; BOTH sides determining, BOTH *presuming* above what is Written) concerning the Unsearchable.

† 1 Joh. IV. 7, 20, 21.



cipal view ; and from having THIS as its *Principal* view derives its *All* or at least its *Principal* worthiness to be contended for. To be Right then in *these* points, is what the 2 contending parties shou'd, even in Love to Rectitude in the point they contend about, *Principally* endeavour at : and the more so, because these are points, wherein Both sides can be SURE that (as things are now carry'd) Neither of 'em is in the Right ; points too, wherein Both sides can be sure that Both *might* be, and that the Gospel (which is the rule in common to 'em Both) EXPRESSLY and *above ALL things* requires that Both shou'd be, in the Right.

## III.

Is it not matter of grief to All men, at least to All men that are truly Religious, to see true Religion made so dependent upon its very UNCERTAINTIES (or rather upon men's) that in the differences about Them it runs CERTAIN great Risques, nay CERTAIN great Losses in a part of it which Both the 2 differing parties are *agreed in*, and which Both are SURE is Religion ; nay and in a *principal* part of it, i. e. Religion in *Practice* ; nay and even in the *prime fundamental* part of that part too, i. e. Religious Love ; a thing which St. Peter, a thing which St. John in their Epistles, a thing which St. Paul in *his*, recommends, even with *this* recommendation [*Above ALL things,—Put on Charity, i. e. Love,—FERVENT Charity, i. e. fervent Love, one to another ;*] giving Charity, i. e. Love the pre-eminence to ALL things, and in that number indeterminately, nay even *determinately* (for so St. Paul does in express terms, 1 Cor. XIII.) to *faith* it self, even to that which the Gospel gives that name to, i. e. to that which is *certainly* Gospel-faith ; *a fortiori* to that which among men, uncertain,

unknowing men (nay and not among *all*, tho' perhaps *most* men) now-adays passes for, but is *not certainly* (for by their own unanimous confession, be it ever so *probably*, it is *not certainly*) and if *not certainly*, \*POSSIBLY not at *all*, Gospel-faith.

To the Bigot then, To the talking, writing, stand'ring, lying, railing, brawling Bigot, I put This question:

Is *this* your Faith? — Is *this* your Religion, i. e. Is this your *uncertainty* your Religion, for which you talk, and write, and slander, and lie, and rail, and brawl, so Ir-religiously?

## IV.

Is it not pity that so much Religion shou'd be lost by *both* sides thro' the contention of *one* for what is *not certainly* Religion; not Religion *in the Whole*; not so much of it as Religion *in Practice*, not so much of it (i. e. not *CERTAINLY* so much) as Religion *in Principle*; not so much of it (i. e. not *CERTAINLY* so much) as a single *Point* of Religion either in Practice or Principle: what then? why merely a thing which *one* side THINKS to be a *fundamental* Point, but which *neither* KNOWS to be a *Point*, much less a *fundamental* Point, of Religion in Principle.

---

\*THE Preface to *The Westm. Confession* &c, lately Publish'd in Scotland, more lately in England, has this remarkable Passage: (p. 157. Eng. Edit.)

[We think it in the last degree Probable that the contrary sentiment is true, And only POSSIBLE that it may be false.]

This Scotch Preface I refer to (ingenious I own it is) is ingeniously answer'd by the Author of *The Occasional Paper*. He, and the Reverend Mr. Evans (in his acute Reply to the acute Mr. Cum.) have put the late controversy in a very good light. But methinks I wish the former of 'em ('tis a *considerate* wish) had dwelt a little longer on the fore-going Passage; a Passage, that (as I take it) leads to the very Heart of the controversy. In what I have written, you'll find *how Much* I have built upon it.

V. BUT,

V.

BUT, granting it to be a Point, granting it to be a *fundamental* Point, of Religion in Principle; I wou'd ask, Is *this* Religion ENOUGH (or indeed Is ANY enough) even to *palliate* the Irreligion of *hating*, of *slandering*, of *belying* one another concerning it? — And yet the zele of some, we see, carries 'em to the extreme, not barely of *Hating* those who *Disavow* this the Religion they *Avow*, but, even of *hating*, *slandering*, *belying* those who but *suspectedly* *Disavow* it; nay and of *Charging* even those who with themselves equally *Avow* it, and take All *proper* methods and those *open* ones, in the press, in the pulpit, in conversation, &c, of *Avowing* it, and that in the most *express* terms (*Disavowing* only a method, and that because they believe it to be an *improper* method, to be an erroneous, to be a sinful, to be at least a *dangerous* method of *Avowing* it), with *Disavowing* it. — Indeed 'tis *this* most abominably *slandering*, this most *unchristian*, this most *unreasonable* Charge that gave rise to this short *extempore* Epistle.

# VI.

THIS is all I *need* to advance; except a word or two to the brawling contender for what he's contending for, to assure him that he has My *opinion*, (tho' not My *certainty*) along with his own, that what he thus brawlingly contends for as *Rectitude*, is *Rectitude*; that therefore I am not against *the thing* he contends for; that I am not against his *contending* for it; but only against *his way* of contending for it, and that because it transgresses *Rectitude* of Religion, even without advancing the *Rectitude* contended for: for, Whether or no the very *Rectitude* contended for (supposing it to be *Rectitude*) has not been *unadvanced*, nay, and Whether or no too it

has



has not greatly *suffer'd* by the contention, is a question that needs no other answer to it than its own advocate's continu'd complaints of *growing* heresy.



## VII.

ARGUMENTATION is what I can't say but I was always a friend to; but with this concession,—that *Living*, not *Arguing*, is the best Argument for any truth whatsoever. Read the Faith i.e. the true saving Christian Faith of every man, not in his *profession*, not in his *language*, but in his *life*. If he does not *live* faith, as well as profess it, that profession of it (be it ever so warm, ever so noisy) is *but* a profession of it. and what's more certain (to *me* nothing's so) than that the faith which, being *nominally* true saving Christian faith, leads any man who professes it, *only* to profess, not to *live* it; only to *believe* or rather *seem* (for 'tis *but seeming*) to believe like a Christian, and not to *live* like a Christian;—is *but* nominally, not *really*, and if not *really*, then not *at all*, true saving Christian faith?

Is it even *possible* for a true Apple-tree from the Blossom of an Apple to produce a *Crab*? or, Is it even *possible* for true saving Christian faith to lead one and the same man to BELIEVE like a Christian, and to LIVE or TALK like a Devil? no sure. — Why then if a seemingly true Christian Believer does not *Live* his Belief, 'tis plain he does *but* seemingly (not *really*) or if *really*, not *fully*, Believe. [if *really*, not *fully*] did I say? I correct my self: for, that which is not *fully*, is not *really* Believing.

## VIII.

As to true saving Christian faith then, let us give that name to nothing but it self. To be *deem'd* in possession of it, and To *be* in possession of it; i. e. To *seem* to Believe, and To *Believe* (I mean, in the Gospel-sense) are 2 distinct things, and don't *always*, nay do very *rarely* occur in one and the same person: nevertheless, this *seem- ingness* to Believe, may express it self with a great deal of Bustle, with a great deal of Noise, with a great deal of Heat and Flame, so as to deceive *others*, nay and to deceive a man's *own Soul*. To be thought by Others to be a Believer, and even To think *one's Self* so, is One thing: To *be* so, is Another.

## IX.

LIFE is Faith (*animated Faith*). A right *life*, is a right *faith*: and whosoever is the best *liver*, is the best *believer*. so that the way (the *sure way*) for Any man to convince Any man that he *believes* well, is To *live* well: To live righteously, To live soberly, To live humbly, and *above All things* To live *lovingly*; These are the Fruits (I mean the *visible* Fruits) of a good i. e. a true saving Christian faith. and that such a faith is *known* to be such by these its (visible) Fruits, by this of *Love* chiefly, appears from many passages of scripture; particularly one; *Joh. xiii. 35. By THIS shall All men know that Ye are My disciples* (says Christ), i. e. that Ye have true saving Christian faith—— (By what? Not by railing for it, Not by slandering, Not by sinning for it, Not by roaring, ranting, hating, damning one another; By *what* then shall they Know it? why, By THIS ) —— *If ye have Love one to another.*

## X.

TRUE saving Christian faith will incline No man, nay will *permit* No man to *Do* an ill Thing, or to *Think* an ill Thought, or to *Say* an ill Word (no, not an *ill-natur'd* one) in defense of it.

IT does not only *consist with*, but can't so much as *BE* without Beneficence, without Benevolence, *universal* Benevolence, universal \**Beneloquence* (or at least *Silence*); i. e. Charity. Charity is even a *Part* of it. Mistake me not: I say, Charity is a Part (not of *Faith*, as such, but) of *saving* Faith: † *If I have All Faith*, says St. Paul, *and have not Charity*, --- *it profiteth me Nothing*; Which implies that a man can have *Faith*, but that No man can have *profitable* i. e. *saving* Faith, without Charity.

## XI.

Is it true that No man can have *profitable* i. e. *saving* Faith, without Charity? — From this truth then I proceed to another, viz. that If saving Faith has Charity as a *Part* of its very Self (as according to this argument plainly it *has*), then plainly it is not its *whole* Self, and if it is not its *whole* Self it is not *its* Self, without Charity.

---

\* This means nothing More, nothing Less, than that in common-parlance we shou'd industriously avoid those common vices of it, *reviling*, *slander*, and *back-biting*, And indeed Any way of speaking that bears hard upon one's Christian neighbour in *Any* point wherein we are not perfectly *sure* he is blame-worthy.

† 1 Cor. xiii.



is not this a true way of reasoning?—From this way of reasoning then I make this deduction (it is indeed more properly a *part* i. e. an *implicit* part, of the reasoning, than a *deduction* from it); viz. that Any man's pretense to *true saving Faith*, without *Charity*, is but pretense: because no *such Faith* can so much as *exist*, without *Charity*.

## XII.

Is it true that *true saving Faith* cannot so much as *exist* without *Charity*?—From this truth then I proceed to another; viz. that (If *true saving Faith* cannot exist without *Charity*,—then)

Whatsoever *Charity* cannot exist without, *true saving Faith* cannot exist without;

But; *The united Properties of Charity*, as describ'd in 1 Cor. xiii. *Charity* cannot exist without;

Ergo; *The united Properties of Charity*, as describ'd in 1 Cor. xiii. *true saving Faith* cannot exist without.

## XIII.

Is it true that *true saving Faith* cannot exist without *the united Properties of Charity*, as describ'd in 1 Cor. XIII.?—From this truth then I proceed to another, or rather to an illustration of this, viz. that (If *true saving Faith* cannot exist without *the united Properties of Charity* as describ'd in 1 Cor. XIII.— then)

Whatsoever is *in the number of the united Properties of Charity*, as describ'd in 1 Cor. XIII. is a *Property of true saving Faith* (and, as such, a thing it cannot *exist* without);

But; Each of these 2 Predicables

{ \* It vaunteth not  
it Self.  
† It thinketh no  
Evil }

\* 1 Cor. xiii. 4.

† ——— 5.

is in the number of the united Properties of Charity, as describ'd in 1 Cor. XIII.

Ergo; Each of these 2 Predicables { 1. It *vaunteth* not  
it Self.  
2. It *thinketh* no  
Evil }

is a Property of true saving Faith (and, as such, a thing it cannot *exist* without).

Is not this a true way of reasoning?—From this way of reasoning then I make this deduction (it is indeed more properly a part i. e. an *implicit* part of the reasoning, than a *deduction* from it;) viz. that Any man's pretense to true saving Christian Faith, without the united Properties of Christian Charity, as describ'd in 1 Cor. XIII. and in that number without these 2 in particular, viz.

{ *Vaunting* not it Self; }  
{ *Thinking* no Evil; }

is all one as a pretense to it *without Christian Charity*, and consequently is *but* pretense (for that a pretense to true saving Christian Faith, *without Christian Charity*, is but pretense, I have shewn you before).

#### XIV.

FROM the whole then This appears to be the Gospel-description, I don't say ALL the description, of that Faith which in the Gospel-account (and *that* surely can't but be a *true* account) is true saving Christian Faith; (and such *certainly*, such *only* is a Faith worth the Subscribing to it) viz. that it is

{ A Faith, with ALL the Properties of Christian Charity, as described in 1 Cor. XIII;—and consequently,

{ A Faith, which *vaunteth* not it Self;

{ A Faith, which *thinketh* no Evil.

#### XV. UPON

W H E T H E R O R N O T H E F A I T H W H I C H N O W - A D A Y S T H I N K E T H T H U S U N C H A R I T A B L Y , T H U S E V I L L Y , I S T R U E S A V I N G C H R I S T I A N F A I T H .

U P O N what I have offer'd now, I ground these IV Queries:

- I. W H E T H E R or no the Faith which now-adays *vaunts* it Self in some Coffee-houses, nay and (as I'm told) in some Pulpits, and which calls it self true saving Christian Faith, is true saving Christian Faith, i. e.

A Faith with ALL the Properties of Christian Charity, as describ'd in 1 Cor. XIII; — and consequently

{ A Faith which *vaunteth* not it Self;

I leave Common sense to determin. —

- II. W H E T H E R or no the Faith which now-adays *thinketh* thus Uncharitably, thus Evilly, of One sort of Christians, viz. that Inasmuch as they have only that Faith which they *themselves* Take for (not that which is more generally Taken for, and yet is not CERTAINLY, and therefore possibly *not at all*) true saving Christian Faith, they for this very reason CERTAINLY *have not* true saving Christian Faith, — I say, Whether or no the Faith, which has this Uncharitable, this Unchristian Property, i. e. which *thinketh Evil* (even this GREAT Evil) of Christians, nay and of many Christians, nay and (for ought All but God and *Themselves* Know) many sincere ones, is true saving Christian Faith, i. e.

A Faith with ALL the Properties of Christian Charity, as describ'd in 1 Cor. XIII; — and consequently

{ A Faith which *thinketh* NO Evil;

I leave Common sense to determin.



III. WHETHER or no the Faith which now-adays think-  
eth THUS Uncharitably, THUS *Evilly* of Another sort  
of Christians, who even confessedly *have* that Faith  
which is *generally Taken* for true saving Christian Faith  
(having it perhaps not because it is *generally Taken* for,  
but because they *themselves* Take it for, such Faith), viz.  
that Inasmuch as whilst they have that Faith, they for  
all that *think no Evil* of Others (those Others I just  
now mention'd) who have not that which is GENE-  
RALLY Taken for, but that and that *only* which they  
THEMSELVES Take for, true saving Christian Faith,  
They for this very reason are *weak in* Faith, They for  
this very reason are *cool to*, are *indifferent to* true saving  
Christian Faith, — I say, Whether or no the Faith  
which has this *Uncharitable*, this *Unchristian* Property,  
i. e. which *thinketh Evil* (even this GREAT Evil) of  
Christians, nay and of *many* Christians, nay and (for  
ought All but God and *Themselves* Know) many *sin-*  
*cere*-ones, is true saving Christian Faith, i. e.

{ A Faith with ALL the Properties of Christian  
Charity, as describ'd in 1 Cor. XIII; — and  
consequently

{ A Faith which *thinketh NO Evil*;  
I leave Common sense to determin.

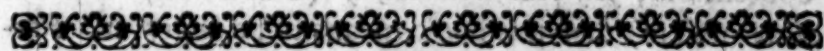
IV. WHETHER or no the Faith which now-adays *think-*  
*eth* THUS Uncharitably, THUS *Evilly* of a Third sort  
of Christians, who *professingly*, tho' not *subscribingly*,  
have this *generally-Taken* for true saving Christian Faith,  
viz. that By this their conduct it is manifest they not on-  
ly *have not*, but even *artfully*, even *hypocritically* pro-  
fess to have when they have *not*, nay and when they  
KNOW they have *not*, this *generally-Taken* for true saving  
Christian Faith (and thus are guilty, not barely of *hypo-*  
*crisy*,

*crisy*, but of *deliberate* hypocrisy); — I say, Whether or no the Faith which has this *Uncharitable*, this *Unchristian* Property, i. e. which *thinketh Evil* (even this GREAT, this MONSTROUS Evil) of Christians, nay and of *many* Christians, nay and (for ought All but God and *Themselves* Know) many *sincere* ones, is true saving Christian Faith, i. e.

{ A Faith with ALL the Properties of Christian Charity, as describ'd in 1 Cor. XIII. — and consequently

{ A Faith which *thinketh* NO Evil ;

I leave Common sense to determin.



## CONCLUSION.

THUS have I endeavour'd to give you a great many hints in a very little compass. Herein I address my self to you, gentlemen, that stood Neuter (and, upon some accounts, 'twas a very prudent, a very commendable Neutrality) in the late controversy. — YOU, I persuade my self, Believe *strongly*: YOU, I persuade my self, Believe *charitably*: and will read this (just as it was written) with no *personal*, no *party* pique whatsoever.

BE assur'd, that what I have here offer'd to the Public, had no provocation, no motive to it, but that of *Love* to the Public: to Dissenters especially. —

WITH Dissenting-*Ministers* (if I remember) I meddle not, except in one passage (p. 11.) which I there tell you is grounded upon Hear-say (i. e. possibly upon Slander

Slander and Calumny). What I know of *Any* of 'em i.e. what I am CERTAIN of (making common Allowances for \* common human Infirmities) is good and praise-worthy. I declare, I know *not* ONE among 'em I have not a *respect* for: I declare, I know MANY among 'em I have even a *great Veneration* for: and not the *less* but the *more*, for their being so barbarously, so unjustly traduced, as I observe they have been of late: Some, by those who call that which, at worst, is but a *transport of Zele*, UNCHARITABLENESS; Others, by those who call that which, at worst, is but a *transport of Charity*, UNSOUNDNESS.

'Tis not *them*, but their *Laity*, And their *Laity*, not as *theirs*, but as a lying, slandering, capricious, sceptical, contentious, *self-conceited* Laity (I don't say *all*, but *some* of 'em) that this book means to be angry at. Party has corrupted 'em: Party has sown'd 'em. (This I observ'd, when I was last at *London*). And has it not corrupted, has it not sown'd Church-of England-men, as well as Dissenters?—but

God be prais'd, This is not the case of *the Body* of Church-of England-men, but of a *Part* of that Body:

---

\* NOT but these common human Infirmities, which many otherwise Good men are sometimes subject to (whereby *the Flesh* lusteth, wrestleth, warreth against *the Spirit*) are Evils which it highly concerns those otherwise Good men to *repentance*, and that speedily; by their thorough hearty resolute *repentance*; by their thorough hearty resolute *renovation*; and (in order to it) by their *strivings*, *strivings*, *strivings* of the Spirit: that they may walk in the Spirit, that they may be led by the Spirit: especially when they recollect St. Paul's words in *Gal. v.* (from the 15<sup>th</sup> Verse to the end.) Nor shou'd they Repent, and Strive, and Beg the Less, but the More, against these Common human Infirmities i. e. against these Common human Evils, *because* they are COMMON, even COMMON to a MULTITUDE: *Defendit Numerus*, says the Sinner; but what says God? *Thou shalt not follow a Multitude to do Evil*: Exod. xxiii. 2.



God be prais'd, This is not the case of *the Body* of Dissenters,—but of a *Part* of that Body; a Part, which by the Grace of God (I trust) and such a Ministry co-operating with that Grace, will soon return to its primitive Channel, that of *practical*, not *notional* (i.e. not *merely* notional) CHARITY; that of *practical*, not *notional* (i.e. not *merely* notional) FAITH.—To this end they have the Wilhes, the Hopes, the Prayers (as well as these the Indeavours, the *poor*, but *well-intended* Indeavours) of

Gentlemen,

*Ann. Dom.*

1722.

Your most affectionate

Christian Brother,

THEOLOGICO-LAICUS.



P O S T -

## POSTSCRIPT.

FROM the fore-going lines you'll collect a rule, a better rule than that of *subscribing*, to Preserve and Propagate true *saving* Faith. And as for the Faith which is *not* saving, (as I observ'd before) it is not WORTH one's subscribing (much less *finning*) to Propagate it; or indeed to Preserve it.

To write up mutual Christian Charity among Protestants; and that in All its BRANCHES, Charity in *thought*, Charity in *language*, Charity in *action*; and these in All their LATITUDE, in All their EXTENT (what that Latitude and Extent *is*, I leave the Sincerity and Amplitude of YOUR OWN Charity, my brethren, not MINE, to inform you);—is the best way to make men, not only good Neighbours, good Believers, good Christians, but likewise good *Subjects*: And THIS surely is a material consideration; (Tell me, ye *Uncharitable* zelots, whether for *faith*, or *charity*, I repeat it, Tell me, Is not THIS a material consideration?) especially at this time o'day, when there's such a *general*, such a *growing*, and withal such an *unreasonable* disaffection to the Government; to THAT Government, without the Safety of which, neither Christian *faith*, nor Christian *charity*, nor ANY thing in Christianity, or even in Life it self, is likely to be long Safe.

To the Reader, after All I have said I need not say more, except this: viz.

In what I have here advanc'd upon *Practical Rectitude*, If I am *wrong*, PROVE it; If *right*, PRACTISE it.

APPEN-



# APPENDIX,

*Giving an account of some very antient Manuscripts lately discover'd at Verona in Italy: particularly One of Cassiodorius's (commonly call'd Cassiodorus) upon part of the New Testament: Wherein there is a curious passage relating to the Trinity; Which passage, together with Count Maffey's Note upon it, I shall insert at the end.*

*With a remark on a text of scripture, which, as worded in this MS. of Cassiodore's, is thought to favor Transubstantiation.*



**A**FTER what I have said about the late religious disputes in *England*, I shall not intermeddle in 'em, farther than by bestowing upon the disputants my own pains in transcribing something from a book lately printed at *Florence*, which is but in few hands, there being but few Imported.

It now appears (and not till now) to the world, that in the number of those many ancient MSS. disco-

D

ver'd



ver'd at *Verona* by Count *Maffey* and *Carinellius*, about 8 years ago, there is one of *Cassiodorus's*, a very great man, and an eminent scholar; who, in History's account of him, after being Præceptor, was Prime Minister of State, and in each capacity most highly useful, to the excellent *Theodoric*; insomuch, that for the many gradual instances of his singular merit he was promoted from one dignity to another gradually; higher and higher; at last to the highest, — that of *Roman Patritian*; and all this by *Theodoric*, King (first of the *Ostrogoths* in *Italy*, afterwards) of *Italy*; a King indeed that was himself an *Arian*, but no Bigot (from Bigotry as remote perhaps as any *Arian* was ever known to be.)

THIS same *Cassiodore* liv'd near one half his days in the 5<sup>th</sup> Century; the other half in the 6<sup>th</sup>, was an excellent Statesman; a man of great Reading, great Learning, especially in Philosophy. At last turn'd his thoughts so intirely to Divinity, that (good man!) renouncing all Secular dignities he retir'd to a Monastery (and was there an Abbot) at *Ravenna*; the place which, as I apprehend, he was Born at. Here (besides his *Tripartite history of the Church*) we are to suppose he wrote many books; particularly that upon *Orthography*: And (as I take it Before that) the book so lately discover'd i. e. his Breviary of the Apostolical Scriptures, or rather (as it may be more fitly call'd) his Breviary of the Principal matters in those Scriptures, which is now publish'd under this Title (taken mostly, not wholly from the Title written in the MS.)

[CASSIODORI Senatoris Complexiones in Epistolas & Acta Apostolorum, & Apocalypsin.]

But that this book should be written (as, for the reasons given by Count *Maffey*, it seems to be) during his Monastical Life, and yet (even after he had thus renounc'd

*All* Secular dignities, and consequently the *Senatorial*) shou'd retain the word *Senatoris*, instead of *Abbatis*, that occurs (not only in the *printed* Title, but) in the Title written in the ms. — This perhaps may to some readers seem a little remarkable.

THIS book that learned and ingenious youth Count *Maffey* ushers into the world with an Introduction, giving a pretty large account of the New-found mss; particularly This; telling *where* it was found; *how*; *Why* not Publish'd *sooner* than Now; and why *Now* — Of that Introduction I'll give you (not the *Whole*, for that is unnecessary, but) *almost* the *Whole*, in its own words; casting some of 'em now and then, for perspicuity's and the reader's sake, into a Parenthesis.

The most material passages (at least such as seem so to me) you are here directed to by this mark [G] in the margin.



## LECTORI MAFFEIUS.

CUR præstantissimum hoc opusculum multo ante, & ubi primum in illud incidi, non ediderim; cur modo, postquam in longè diffitis studiis versor, repente emittam; unde habuerim; qua occasione tum istum, tum alios plures maximi pretii codices repererim, ac detexerim, monendus docendusque es, amice Lector.

OCTO ferè elapsi jam anni sunt ab Ecclesiasticæ antiquitatis thesauro in ipsa Patria mea per me invento atque effosso, quo sacras literas eruditionemque univer-

sam, Dei O. M. ope & auxilio, amplificaturum aliquando me ac juvaturum spero.

INVESTIGANDI, detegendique occasio fuit hujusmodi. Sermonem habueram cum amicis non semel de Itinerariis Italicis, sive de libellis iis, quæ in unaquaque civitate rariora & observatione magis digna habeantur, recensentibus, quibus instrui & summâ fide adhibitâ uti solent quicunque ferè ab externis Provinciis ad Italiam peragrandam se conferunt. Ostendebam, quantum in eo scriptionis genere (non imi tantummodo subsellii homines, seque ut plurimum exscribentes invicem, sed) ipsi quandoque peccassent summi & literati viri.—— De *Verona* præsertim nostra cum verba facerent, cum hallucinatos esse declarabam non uno loco, tum multa ab iis prætermissa memorabam, quæ in primis describenda erant & celebranda.——Arreptâ hinc occasione, juvenes aliqui summo ingenio (qui multâ mecum erant familiaritate conjuncti) instare acriter cœperunt, ut quod Veronam spectaret libellum adornare ne pigeret, quo singula memoratu digna recensere niterer atque explicare.——Dum id molior, cum quidquid etiam manuscriptorum codicum veterumque documentorum præstantius ac rarius apud nos servaretur indicare mihi constitutum esset, Capitularium librorum mentio subiit quæ apud plures scriptores mihi aliquando occurrerat: & quamvis una in civitate vox omnium esset (à majoribus etiam tradita) nihil omnino ex antiquissima ea Bibliotheca reliquum esse, accessi tamen ad Canonica Ecclesiæ primariæ claustra, ut locum quo olim fuerat lustrarem, & an veteres saltem plutei superessent inspicerem. Frustra. Necdum tamen à proposito destiti: Cum enim cogitarem, non Guarini ævo tantum, (qui ex ea S. Zenonis Sermones eruerat, & Ambrosii Camalduenfis, qui *celeberrimam* vocat in Hodœporico, *miraque vetustatis volumina*



*volumina* in ea spectavit) Bibliothecam stetit; sed & Panvinii ætate \* magna ejus *extasse vestigia*, & S. Caroli quoque, quem celebrat Paulus Manutius, in nuncupatoria Epistola quod S. Cyprianum restitui curasset, *accerfite Verona mira vetustatis exemplari*; incredibile mihi videbatur nullas ab eo tempore exuvias nobis superesse. Quamobrem cum inter præstantiores ipsos Canonicos patriæ historiæ notitia & antiquitatis amore Carolus Carinellius excelleret, illum adiens, in quem etiam tabularii cura tunc ex officio incumberebat, enixè obtestatus sum ut arcas, scrinia, forulos scrutaretur omnes, exploraretque, an eorum codicum reliquiæ haberentur ullæ, quorum vel pulvis ipse mihi in pretio esset. Apprimè is (tum erudito sui ipsius genio impulsus, tum amore singulari quo me pro humanitate, qua præstat, perpetuo profecutus est) hanc indaginem instituit: postque paucos dies advenit hilari vultu, quiddam repertum iri asserens sperare se in latibulo, quod excuti ambobus simul cupiebat. Properavi confestim ad Capitulares aedes, ipsumque in subobscurum cubiculum sequutus sum, in quo præaltum mihi armarium ostendit, Cancellarii scriptis refertum, supra cujus fastigium nescio quid veterum chartarum & lignea quædam librorum integumenta in *περὶ ψευδῶν* speciem illuc olim conjecta, apparere videbantur. Scala statim arcessita & applicatâ, moræ impatiens ascendo; ejusque repositorii summitatem nulla tabula terminatam deprehendo, sed detectam, & cavam, ita ut velut ampla ibi capsâ efficeretur. Acervo quisquiliarum & fragminum, qui superstabat, rejecto, cavum omne codicibus plenum video (mirantibus, puto, insuetam & quam ab immemorabili temporis spatio non aspexerant, diurnam lucem).

---

\* Antiq. Veron. p. 153.

Quosnam vero codices, Deus immortalis ! Primus quem arripui, Nigrumque, & secularem quo obruebatur pulverem nihil morans, extraxi, majori Romana littera, & quidem magnificè atque adamussim effigiata fulgebatur : Secundus celeri ea scriptura constabat, quam litteraria omnis Respublica modò Gothicam, modò Saxoniam, modò Longobardicam (Franco-gallicam item quandoque) appellat; ego vero merè Romanam invictis, ni fallor, argumentis ostendam aliquando, atque evincam. Rursus pergo; & non nisi majusculis notis, aut millenaria quæ videretur, etiamsi alterius formæ, scriptione exarati libri prodibant. Unus in mentem venit, quem ad sequiorem ætatem statim rejicerent quicumque à Scripturâ ipsummet codicis sæculum designari putant : illum tamen Theodorus Ecclesiæ Veronensis Lector *Agapeto V. C. Consule*, (i. e. An. Ch. DXVII.) exaravit. — Extractos demum omnes ab illo tumultu ita collocari ac disponi jussit Canonicus Carinellius, ut evolendi mihi facultas esset : quin post tempus aliquod, cum quid circa eos codices meditarer aperuissim, Capitulique res agi ipsi videretur, & *Veronensis Ecclesiæ dignitati* maxime consuli, (admonitis ad quos tunc temporis spectare poterat) quosdam ex rediivivis hisce MSS. pro arbitrio utendos tradidit, & domum meam comportari indulxit. Tum verò (lucubrationibus variis sive inceptis, sive meditatis, valedicens) — studia mea ad hos potissimum codices contuli : quorum plurimos (nec tamen omnes) mutilos deprehendi, acephalos, semesos, laceros, & reliquias potius librorum quam libros. Nec alio fere aspectu par erat monumenta emergere, quæ 10, aut 12, ad minimum autem 9 sæculorum, ætatem tulerint : Cum enim duæ veluti classes horum codicum sint (quarum una Rubro numero signata visitur, Nigro altera), Prioris classis Membranas à *Pacifico* Veronensis Ecclesiæ

siæ nono sæculo Archidiacono defluxisse, plura sunt quæ  
fermè evincant. Bibliothecam ab eo conditam retulit  
Panvinus (sive ex Epitaphii versu conjectans, *Bis cen-  
tenos \* terque senos codicesque fecerat*, sive ex traditione  
quadam eo tempore adhuc superstite). Eam Bibliote-  
cam *totius orbis terrarum celeberrimam* fuisse, arguebat  
idem Panvinus † ex his ipsis (ut opinor, ejusdem) in  
*Canonicorum Monasterio vestigiis*, de quibus in præsens  
sermo est. Has vero librorum, quos Pacificus qua col-  
legit, qua exarari iussit, reliquias esse, id etiam confir-  
mat, quod unus & alter scripti dicantur *Regnante Domi-  
no Nostro Lothario Imperatore*. Ut autem constet quo  
is anno decesserit, quam admirando ingenio floruerit,  
quantumque Ecclesiam Veronensem Capitulumque no-  
strum multis ac præclaris titulis (ut alibi persequar) il-  
lustrem decoraverit, Inscriptionem afferam candido mar-  
mori incisam, & in cathedrali Templo pulchrè colloca-  
tam. Lapidis scripturam sive orthographiam servo, me-  
liori tantum, & multiplicata interpretatione lectorem  
juvans.

✠ *Archidiaconus quiescit hic vere Pacificus,  
Sapientia præclarus, & forma præfulgida.  
Nullus talis est inventus nostris in temporibus:  
Quod nec ullum advenire umquam talem credimus.  
Ecclesiarum fundator, renovator optimus  
Zenonis, Proculi, Viti, Petri, & Laurentii,  
Dei quoque Genetricis, necnon & Georgii.*

\* The [*que*] (I mean one of 'em) in this Verse is redundant, without  
a Comma after *terque*; And by such a Comma the Assertion becomes in-  
credible.

† Antiq. Veron. p. 153.



Quicquid auro, vel argento, & metallis ceteris,  
 Quicquid lignis ex diversis, & marmore candido,  
 Nullus umquam sic peritus in tantis operibus.  
 Bis centenos terque senos codicesque fecerat:  
 Horologium nocturnum Nullus ante viderat:  
 En invenit fundamentum; & primum fundaverat  
 Glosam veteris & novi Testamenti: posuit  
 Horologioque carmen sperae Celi optimum:  
 Plura alia graefiaque prudens inveniet.  
 Tres & decim vixit lustra, trinos annos amplius:  
 Quadraginta & tres annos fuit Archidiaconus:  
 Septimo vicefimo ætatis anno Caesaris Lotharii  
 Mole carnis est solutus, perrexit ad Dominum.  
 Nono sane Calendarum obiit Decembrium,  
 Nocte sancta, quæ vocatur a nobis Dominica.  
 Anno Dominicæ Incarnationis DCCCXLVI.  
 Indiétione X.

Perscrutari ingressus, quidnam veterum scriptorum hi  
 codices nobis servassent, Christiana tantum monumenta  
 librosque Ecclesiasticos reperi; in eo maximæ, quam  
 mente conceperam, spei parum, ut fatear, respondentes,  
 quod anecdota in tanto librorum numero perpauca oc-  
 currerent. Plura tamen erui luce dignissima; & ex vul-  
 gatorum collatione multa didici, quæ novisse, Christia-  
 næ ac Literariæ reip. magnoperè interfit.

(After this he gives us a great many reasons, and such  
 as are plausible enough, for his so long Procrastinating  
 this his Public account of these Antique MSS. discover'd  
 almost eight years ago: tells us the teasing Importunity of  
 some friends at last determin'd him to favor the world  
 with some one thing or other as a Specimen of this sur-  
 prizing discovery. — Then he proceeds thus.)

Inter

Inter illa, quæ manu mea transcripta, & quomodocunque illustrata mihi seposueram, hoc maximè opusculum plurimis de causis selegi; sed præcipuè quod sejunctim prodire, & libellum ex se constituere minùs improprie posset. —

De versione Scripturæ Sacræ, qua Cassiodorius utitur multa commentari inceperam, quæ rejicere in aliud tempus cogor.



## DE COMPLEXIONUM OPERE, & CODICE CUI DEBENTUR.


INTER M. Aur. Cassiodorii Senatoris lucubrationes quas posteaquam militiæ Monasticæ nomen dederat, exaravit, memorat ipse in Præfatione ad Orthographiam *Complexiones in \* Epistolis Apostolorum, & Actibus eorum, & Apocalypsi, quasi brevissimas explanationes decursas.* — Has quidem extremo senio confecit, cum post illas ad † *amantissimi mos Orthographos discutiendos anno ætatis XCIII, Domino adjuvante, pervenerit*: quin ad differendum de Orthographia, ex nonnulla de *Complexionibus Apostolorum* orta disputatione impulsus fuisse, ejusdem ad Orthographiam Præfationis initio discimus. —

---

\* For this and other reasons that will occur to the Reader of these *Complexiones &c.* of *Cassiodorus*, it may appear that the learned Editor of that book shou'd have used these words in the Title *in Epistolis, & Actibus, & Apocalypsi*, instead of *in Epistolas, & Acta, & Apocalypsin*.

† I think the righter Reading is *Emendatissimos*

Stylus ipsissimus est ac cæterorum Senatoris scriptorum;

 \* *Mirum in primis profecto est, quantum afficiamur, & novo adificationis spiritu Catholici excitemur, cum antiqui nec antea cogniti monumenti quicquam deprehendentes, eadem dogmata inspicimus, cumque eandem a prioribus usque sæculis perpetuâ serie deductam doctrinam vetustissima scriptura, velut novo, & \* irrefragabili teste traditam, comprobataque intuemur.* — Quod si cætera abessent, quibus Ecclesiastici libri commendari solent; Ad hujus pretium mirum in modum augendum diversæ illæ sacri textus lectiones, & antiquæ versionis frustra quæ nobis exhibet, abundè sufficerent. Constat siquidem cum ex Canone, tum ex hemistichiis quæ capitulis explanator præfixit, Vulgata eum sive Hieronymiana versione usum non esse, sed Veteri. Antiquæ autem versionis ab his Complexionibus excerpta fragmenta eo pluris facienda sunt, quo nobis a Cassiodorio traduntur, viro scilicet in optimis sacrorum librorum exemplaribus deligendis (ut ex Divinis Lectionibus intelligimus) accuratissimo, eorumque emendationem ex Fontinum etiam inspectione acriter suadente. —

Nunquam certe *frustra laborare* qui sacris Veterum lucubrationibus eruendis operam navat, vel unus harum Complexionum de Trinitate locus satis testatur: Nondum enim ad hodiernos expugnandos Unitarios vel profligandos tam invictum tamque ineluctabile testimonium emerferat. Clamant isti Scripturæ versiculum quo Sanctissima Trias perspicuè docetur S. Joh. Epist. I. Cap. 5. in priscis

---

\* As to these big swelling words, these *ampulle*, these *sesquipedalia Verba*, as if by means of this MS. of Cassiodore's Popery had gain'd some great point, some *irrefragable* proof (particularly as to the point of *Transubstantiation*, — For That you'll find is the point) I shall expose the groundlessness of this imagination, at the end of this Latin Narrative.




codicibus ut plurimum non reperiri, & ab antiquis Patribus lectum non esse, Africanis quibusdam exceptis. At docet nos † Cassiodorii interpretatio lectum ab ipso fuisse; quo constat & in Romanis exemplaribus extitisse: quibusnam autem? nimirum selectissimis & qui (*it shon'd be* quæ) jam tum haberentur antiqui (*it shon'd be* antiqua): is enim PRISCOS & EMENDATOS codices ad sacre Scripturæ sectionem maxima cura deligendos in Divinis Lectionibus admonebat: quid putabimus ab ipso præstitum, quum non Legendos tantum sed & Interpretandos susciperet? vix autem puto Cassiodorii ætate Vetustatis laude codicem celebrari potuisse, qui ad Apostolica ferè tempora, sive ab iis haud ita longò intervallo distita non pertingeret. Quam Emendatis etiam exemplaribus uteretur, intelligi potest ex Præfatione Divinarum Institutionum, qua libros cæteros notariis Emendandos tradidisse discimus, Sacros vero manu ipsam suam Emendasse. Quin de Orthographia fuse disserere, non alia de causa profitetur aggressum esse se, quam ut sacra Biblia inculpatis exscriberentur.

Membraneus liber, in quo insigne hoc Ecclesiasticæ antiquitatis monumentum unice perennavit, eximie ac venerandæ vetustatis notas præ se fert omnes; adeo ut videri possit ab ipsius Cassiodorii ætate non ita multum abesse. Integer atque incorruptus, modo paginas quaedam excipias, quibus membrana vel perforata & ab atramento exesa interlucet, vel fugientium literarum tenuissima vestigia vix retinet: universim bonæ etiam notæ, & (multis aliis comparatus) correctionis laude non carens; plures enim interdum paginas oculo inoffenso percurras, quamvis deinde menda turmatim alicubi occurrant: sive

---

† By and By I shall give you that Interpretation.

diversitas hæc atque inconstantia mutato librario, sive remisso aliquando & defatigato imputanda sit.——

Summam fidem in hac editione adhibui, & ms. etiam in minutioribus, quantum fieri potuit, inhæsi.—Ad constitutam mihi fidem pertinere credidi, nihil immutare, ut  syntaxin quandoque restituerem; & de meo nihil addere, aut ad sensum qui mutilus videretur integrandum, aut ad lacunas aliquas explendas.— (*Here he gives us a list of many Errors in Grammar, many Rusticities in language, many Improperities, such as were common even among others as well as the common People in Cassiodore's time: many slips of the Pen too, and such like Errata, as [quid] for [quod] which is an Error he does not expressly take notice of, tho' none, I observe, is more frequent in the book we are speaking of.*)

HERE I present the reader, as I promis'd, with something relating to the Trinity that's a very great curiosity (at least to most readers 'twill appear so). 'Tis a most exact Transcript of the Old Roman Senator Cassiodorius's *Complexio* or Summary of what, according to his Distributions and Titles of the Scriptures, is the x<sup>th</sup> Chapter of *St. John's Epistle to the Parthians*,—— But according to *our's*, is No more than the *eight first Verses* of the Fifth Chap. of the first Epist. of St. John: (which same first Epist. was written to the Parthians.)

X. *Omnis, qui credit, quia Iesus est Christus, ex Deo natus est: & reliqua. Qui Deum Iesum credit, ex Deo Patre natus est, iste sine dubitatione fidelis est; & qui diligit genitorem, amat & eum, qui ex eo natus est, Christus.*

Sic

Sic autem diligimus eum, cum mandata eius facimus, quae iustis mentibus gravia non videntur ; sed potius vincunt saeculum, quando in illum credunt, qui condidit mundum. Cui rei testificantur in terra tria mysteria; aqua, sanguis, & spiritus: quae in passione Domini leguntur impleta: in caelo autem Pater, & Filius, & Spiritus Sanctus; & hi tres unus est Deus.

ON *these last words* [In caelo autem Pater, & F., & Sp. S.] *The learned Editor has this Note.*


### ANNOTATIO MAFFEII.


EN decantatissimum illum S. Johannis de Trinitate locum; Cælestia, ut loquuntur, testimonia propugnantibus validissimum sanè subsidium ex Cassiodoriano hoc opere accedit; quo demum constat, non in Africanæ tantum (quod patet ex Eugenio, Fulgentio, Vigilio, Victore, Facundo, Cypriano quoq; ut videtur) sed & in Antiquissimis ac Emendatioribus ecclesiæ Romanæ codicibus versiculum illum scriptum fuisse: cum enim tanto studio Monachis suis in Div. Lect. id præceperit, ut præstantissimis & Græci etiam textus collatione repurgatis codicibus uterentur, utq; in ambiguis locis *duorum vel trium PRISCORUM emendatorumq; codicum auctoritas inquireretur*, ipsum in primis idem præstitisse, quis ambigat?

Qui vero Vulgatæ, seu Hieronymianæ versioni eam *πρῆξιον* olim intrusam putant, deditionem tandem faciant, atq; arma submittant necesse est; evidenter enim patet ex quampluribus harum Complexionum locis, Cassiodorium alia versione ab Hieronymiana usum esse, & nihilominus eam *πρῆξιον* legit. Solemus, cum Scripturæ locus à Vulgata deflectens occurrit, ex Italica de-

cicum



 cium asserere; nimis audenter ut plurimum: nam quam multæ antiquitus translationes circumferrentur, D. Augustinus præcipuè docet de Doctr. Christ. lib. 2. *Qui Scripturas ex Hebræa lingua in Græcā verterant, numerari possunt, Latini autem interpretes nullo modo: ut enim cuiq; primis fidei temporibus in manus venit codex Græcus, & aliquantulum facultatis sibi utriusq; linguae habere videbatur, ausus est interpretari: ut in Veteri, sic & in Novo Testamento idem præstitum fuisse, nemo in dubium revocaverit. Verum tamen quæ in hac explanatione vel assert Cassiodorius hemistichia, vel designat, à Vulgata antiqua sive ab Italica verè deprompta esse id apud me fermè evincit; quod illa versio probatissima inter cæteras a doctissimis veterum haberetur: quapropter adhibitam proculdubio arbitror ab erudito Scriptore sacrorumq; librorum scrutatore eximio; eoq; magis, quo vetustiores Scripturæ codices perquirere solitus est, & collatos cum Græco textu quem Cælestia testimonia præ se tulisse, cum Scriptorum auctoritas, tum optimi qui supersunt Mss. libri testantur.*

Cur autem in multis ex vetustioribus hodie Latinis codicibus ea perioche minime appareat, cur illam plures ex Patribus in exemplaribus suis non habuerint, nec legerit Augustinus ipse (quamvis legisse affirmat Cornelius a Lapide) ratio in promptu est: non illa tantummodo quæ ex Hieronymo erui potest, (*fuisse iis temporibus apud Latinos tot Exemplaria quot Codices*) sed ulterior: Ostendam scilicet, ubi de vetustis (ut mihi in proposito est) agam Lapidibus, eorum exscriptores solidum versum, duos etiam non infrequenter præterisse, cum eædem dictiones exiguo forte intervallo iterantur:  facillimè enim accidit, ut prioribus exscriptis, cum oculos ad Lapidem referunt, incidant in posteriores, & quæ consequuntur arripiant. Idem prorsus antiquo cuipi-

am

am librario contigit, S. Johannis Epistolam transcribenti: cum enim ea verba *Et hi tres unum sunt* bis ibidem haberentur, interjecta oculo aberrante transiit: exemplar autem unum innumera procreat, & Unius error infinitè diffunditur. †

Hujusce porro hemistichii *Et hi tres unum sunt* observanda etiam est paraphrasis ab interprete nostro (Cassiodorio) exhibita, nimirum *Et hi tres est unus Deus*, qua suspicio omnis evertitur autumantium contra communem sententiam, ea verba Arianis favere; perinde ac si Unitatem non in Essentia statuerent, sed in ratione Testificandi, qua *Unum* pariter dicuntur aqua, Sanguis, & Spiritus. Ceterum in Cassiodorii textu terrestrium testimoniorum versus precedebat, quod & in quibusdam Mss. viri docti animadverterunt.

---

† This Conjecture of Maffey's, (tho perhaps not intirely new) seem to have a great deal of Reason in it.





# ADDENDA.

*A CRITICAL DISQUISITION of this Passage, 1 Cor. xi. 27. as it stands in Cassiodore's Complexiones, (which passage, as it there stands, is thought to be a new, clear, irrefragable proof of the Popish Doctrine of TRANSUBSTANTIATION.)*



**THAT** Popish triumph of Count *Maffey's* in the foregoing Latin Narrative, (p. 23), which I have mark'd thus [†], points chiefly (I believe *solely*) at 1 Cor. xi. 27. which passage, as it stands at the head of Cassiodore's *Complexio* in that part of St. Paul to the Corinthians, runs (not thus as in the Vulgate; *Itaque quicumque manducaverit panem hunc vel biberit calicem Domini indignè, reus erit corporis, & sanguinis Domini*, --but) thus; *Itaque quicumque manducaverit panem, & biberit calicem, corpus, & sanguinem Christi*. (i.e. *Itaque quicumque manducaverit panem & biberit calicem Christi, manducaverit corpus, & biberit sanguinem Christi*.-- This, I think, is the best posture of the words in order



to the best *sense* of 'em, and is withal the best *literal* sense, tho' not the best sense of 'em: --- But more of this by and by.

As to this Verse or Hemistich, ( or whatever you'll call it ) I cann't but offer a word or two to the reader in the quality ( I'll not be so vain as to say of a *close* accurate *Mathematical* Thinker, but ) of a true Protestant Theological Thinker. ---- First of all, then,

SUPPOSING the several Hemistichs that head the several *Complexiones* or Chapters in *Cassiodore* ( for that's the method of 'em ; as you see at the close of the fore-going Latin Narrative ), I say supposing these several Hemistichs were not ( as *for ought we know* they were not ) *all*, tho Most of 'em, Transcrib'd from the very Copy it self of the N. T. *Cassiodore* made use of, but were some of 'em only his own *Gloss upon* that Copy ; and then moreover Supposing this to have been the case ( as *for ought we know* it was ) of the Hemistich before us, which is now alleg'd on the side of Transubstantiation : --- Then plainly Transubstantiation by having this Hemistich ( if it has really this ) on it's side, has only *Cassiodore's Gloss upon* the Copy ( not the *Copy* ) *Cassiodore* made use of on it's side. And by this how little does that Doctrine gain? for doubtless the Authority of this Gloss of *Cassiodore's* ( supposing it is so ) on the Copy, is less, infinitely less than the authority of the Copy ; is less, considered as a *Gloss* ; is less still, consider'd as *Cassiodore's* ; for what man more unhappy than *Cassiodore* at Glosses upon Scripture ? ( no wonder : considering he was not bred to Theology, but Philosophy and Politics ; in which 2 Provinces he spent the *first* and *most* of his days. ) Of his Theological *Glossing* talent he has given us a Specimen, such as it is, ( 'tis a flagrant one ; and therefore

I admire Count Maffey did not take notice of it;) in his alledging that Passage of the Psalmist, Ps. III. 3. to prove the *Incarnation of the Son of God*: --- and this upon no other ground; for ought I apprehend, than because that passage of the Psalmist runs thus in the Latin Version of St. Jerom, as well as in that doubtless which Cassiodore made use of, *Tu autem, Domine Susceptor Meus, &c.* --- and because the Son of God's Incarnation was a *Susceptio* (i. e. a Taking upon Himself) of Our *likeness*, Our *Form*, Our *Flesh*. --- From this single instance surely it appears that the doctrine of Transubstantiation gains not Any thing *at all*, much less Any thing it can justly triumph on, by having this Hemistich of Cassiodore's on it's side; Supposing it to be (what, for ought we know, it may be) only Cassiodore's *Gloss upon* the Copy (not his *Transcript of* that Copy) he made use of. --- But even

SUPPOSING this Hemistich was *not* Cassiodore's Gloss upon the Copy, but *the Copy* i. e. a *Transcript of* the Copy Cass. made use of; Supposing moreover that Copy to be a *true* Copy, and that Transcript of it to be a *true* Transcript: in a word, Supposing this Hemistich is not only a part of Cass.'s MS. (which, be it ever so true, is only a Version) of the N. T. but a part of the N. T.: Even of *these* Suppositions I will venture to assert, that the doctrine of Transubstantiation gains not Any thing at all by 'em, gains not *Any* sort of Proof, much less Any it can justly triumph on as a *new clear irrefragable* Proof (so Count Maffey calls it) of that doctrine. For, even the Popish principle cannot make Popish sense of this Hemistich without abandoning the mere Literal sense, as to the word † *calicem*: And if,

---

† That the Eucharistical WINE is the *real* Blood of Christ; and That he who, in pursuit of Christ's Institution of the Eucharist, drinks that

in order to make Popish sense of this Hemistich, the Popish principle may abandon the mere literal sense as to the word *calicem*, For the same reason, in order to make Protestant sense of this Hemistich, the Protestant principle may abandon (and that much more consistently with it self) the mere literal sense, as to *other* words in the Hemistich. And tho' those Other words carry a Popish sense of 'em (i. e. Transubstantiation) in their *mere Literal* sense, yet this will not at all affect the Protestant principle, any more than it was ever affected by the words of *other* passages in the New Testament (particularly in *Matt. xxvi.* and *Job. vi.*) which equally carry a Popish sense of 'em (i. e. Transubstantiation) in their *mere Literal* sense. for If by reason of the *mere Literal* sense of the words of this Hemistich in Cassiodore, the Protestant principle cou'd make no sense at all, except Popish sense i. e. Non-sense, of the words of this Hemistich, Then consequently, by reason of the like *mere Literal* sense

wine (I don't suppose *all*, but *some* of it) and moreover by drinking that WINE drinks the *real* Blood of Christ (which *Protestant* sense says is *impossible*), --- I say, That he, and he *only*, who does thus, *rightly* pursues Christ's Institution of the Eucharist, as to the Eucharistical *Cup of Wine*,

This I take to be the Sense of the Popish doctrine as to the Eucharistical *Cup of Wine*. --- But

That the CUP containing the Eucharistical wine (as well as the Eucharistical wine) is the *real* Blood of Christ; and that he who, in pursuit of Christ's Institution of the Eucharist, drinks that CUP (I don't suppose *all*, but *some* of it; — as *no* man, whether Protestant or Papist ever DID; as, strictly speaking, *no* man, whether Protestant or Papist ever CAN; for swallowing a piece of that Cup, if you'll suppose such a thing of the Cup, be it the *minutest* piece, be it the *minutest particle* of that Cup, tho' it be *swallowing* it, is not *drinking* it), and moreover by drinking that Cup, drinks the *real* Blood of Christ (which I believe, *Popish* as well as Protestant sense will say is *impossible*), -- I say, That he, and he *only*, who does thus, *rightly* pursues Christ's Institution of the Eucharist, as to the Eucharistical *Cup of Wine*,

This I take *not* to be the sense ('tis even *worse* than the sense) of the Popish doctrine, as to the Eucharistical *Cup of Wine*. --- And yet even *this* is the sense of that Hemistich before us in Cassiodore, if taken in its *mere Literal* sense, as to those two words [*biberit calicem*].



of the words of those *other* passages of the New Testament, the Protestant Principle cou'd make no sense at all (as it actually does), except Popish sense i. e. Nonsense, of the words of those *other* passages. ---- No Protestant will deny ('tis denying the New Testament to deny) that those *other* passages in the New Testament as strongly as *this* (supposing *this* to be a passage in it) express the *figurative* presence of Christ's Body and Blood in the Sacramental Bread and Wine, by terms that wou'd be equally proper to express their *real* presence. And here let every man (I mean every believer) bless, and praise, and magnify the Holy Spirit for expressing himself thus strongly, thus lively; with design (no doubt) that this Strength of Diction, that this Liveliness of Figure, should raise in each of us at partaking that Bread and Wine, the most strong, the most lively *realizing* Ideas, the most strong, the most lively *realizing* Remembrance of that Body and Blood they represent; of that dying Saviour of Believers; of that Broken, of that Bleeding Jesus; who, the very night he was to be betray'd, meeting his Disciples at the Passover,

WITH DESIRE, says  
 he, (mark the ~~was~~, mark  
 the affection! 'tis an He-  
 thus greets them; ---- braism :) *With Desire have*  
*I desired to eat this Passover*  
*with you, before I suffer.*  
 Lu. xxii. 15.

and

and withal makes *this*  
 his request to them,  
 this his *final*, this his  
*dying* request to them,  
 (and to US virtually  
 as well as to THEM)  
 --- Can you read it  
*without Tears?*

THIS do, in remembrance  
 of MR. Lu. xxii. 19.

FROM the whole now it appears that this Hemistich in Cassiodore, which is alleg'd as a *new* proof, and that the *clearest*, the *most irrefragable* proof of the doctrine of Transubstantiation, I say it appears, that If we suppose it (as we may) NOT to be that Copy it self of part of the New Test. i. e. not to be a *Transcript* of that Copy it self Cassiodore made use of, but a *Gloss* upon it; or if we suppose it (as we may) not to be a Gloss upon that Copy, but *that* Copy it self, i. e. a Transcript of that Copy it self Cassiodore made use of; If moreover we suppose that Copy to be a *true* Copy, and that Transcript of it to be a *true* Transcript; in a word, if we suppose that this Hemistich is not only a part of Cass.'s M.S. (which, be it ever so true, is only a *true Version*) of the N. T., but a part of the N. T.; --- nevertheless, even with the help of these suppositions, the doctrine of Transubstantiation gains not *any new* proof, much less the *clearest*, the *most irrefragable* proof, by having All that it has in this Hemistich on it's side. for, by having All that it has in this Hemistich on it's side (even with the help of these suppositions) it has only the mere Literal sense of this Hemistich (and even That but *partly*, as I have shewn you) on it's side: and by having only the mere Literal sense of this Hemistich (even if it had it *wholly*, as it has but *partly*) on it's side, it has only *the Non-sense* (consequently  
 only

only the Proof arising from the Non-sense, which is *no* Proof at all), not *the Sense*, of this Hemistich (and therefore properly not *this Hemistich*) on it's side.

AND now, methinks, I have sufficiently expos'd (more than sufficiently) the groundlessness of Count Maffey's triumph arising from this Hemistich in Cassiodore. For with the Count himself I have suppos'd (and that, of all others, is the boldest supposition) that this Hemistich of Cassiodore, which he'd fain have to be an Hemistich of Scripture, is an Hemistich of Scripture: and that consequently the doctrine of Transubstantiation, by having the words of this Hemistich on it's side, has the words of Scripture on it's side. After this, I have shewn that That doctrine gains not Any new PROOF from Scripture, gains not Any from Reason, gains not Any *at all*, by having these suppos'd words of Scripture, in the only sense wherein it is suppos'd (which withal is the only sense wherein it CAN be suppos'd) to have them, on it's side: Because, by having these supposed words of Scripture, in the only sense wherein it is suppos'd to have them, on its side, It has them in their mere *Literal* sense only, And yet even in *that* sense not WHOLLY (witness the word *calicem*) consequently in *no* sense WHOLLY, on its side: And, by having these suppos'd words of Scripture in their mere *Literal* sense *only*, And yet even in *that* sense not WHOLLY (witness the word *calicem*), on it's side, It has not the *true* sense, i. e. properly not *the sense*, of these words, But only these *words*, these *mere* words of Scripture, on it's side, --- And moreover not *all* these words, not so much as *all* these mere words, (if it had *all*, 'twould have *calicem*) on it's side.

THE Sum of All that proof then (that which Count Maffey calls a *new*, clear, *irrefragable* proof) that the doctrine of Transubstantiation gains to it's side,  
by



by having All that it has in this Hemistich of Cassiodore, this *suppos'd* Hemistich of Scripture on it's side, is only this (and *this*, not without the help of *many* suppositions and those the *farthest*, strongest, *boldest* suppositions), viz. It has hereby, at best, merely the *words* of Scripture on it's side; nay and has not hereby *all* the words of Scripture it is *concern'd to have* (i. e. all *any* where, that concern the true doctrine of the Eucharist), but merely the words of this particular Hemistich of Scripture; nay and has not hereby *all* the words of this particular Hemistich of Scripture, but merely *some* of those words; nay and has those *some* merely as they are consider'd *singly*, has those *some*, merely as they are considered *disjointedly*; disjointedly from their own *particular* Context, disjointedly from the whole *general* Context and Tenor of Scripture (in all those parts of it, supposing all those parts put together, that concern this doctrine); disjointedly from even *common* Reason, from even *natural* Sense.

YOU now see all the Steps I have taken to prove that the doctrine of Transubstantiation derives not ANY proof *at all*, (much less Any *new*, clear, *irrefragable* proof, as Count Maffey calls it) from this Hemistich in Cassiodore. --- In the first place I have prov'd (Here excuse my re-saying what I have said before; 'tis in order to introduce what I am going to say: ---- I say, in the first place I have prov'd) it derives not any proof at all, from this Hemistich's being a *Gloss upon*, if you suppose it (as you may) to be a *Gloss upon*, not a *Transcript* of the Text as read in that Copy of the New Testament which Cassiodore made use of. -- In the next Place I have prov'd, it derives not Any proof at all from this Hemistich's being a *Transcript of*, if you suppose it (as you may) to be a Transcript of (not a  
*Gloss*

*Gloss upon*) the Text as read in that Copy of the New Testament which Cassiodore made use of; even tho' withal you suppose that Text to be the *true* Text, and that Transcript of it to be a *true* Transcript. In a word, I have prov'd, it derives not Any proof at all from this Hemistich's being a part, supposing it (as you may) to be a part (not only of Cass's M.S., and that supposedly a *true* M.S. of a *true* Version of the N. T., but) of the N. T. ---- But as to many of these suppositions (which, after all, are *but* suppositions), I cannot but mention a hint or two (I shall *barely* mention 'em; to avoid fatiguing the reader).

WHETHER or no this Hemistich in Cassiodore, as it now stands, is not *imperfect* (rather a *part* of a sentence, than a sentence; for so it *seems* to be;); Whether or no this imperfection, if such, arises originally from the Copy which Cassiodore Transcrib'd or Extracted from; or from Cassiodore's *undefining inaccuracy* (for *undefining* I'll think it was) in Transcribing or Extracting from that Copy; or from the *undefining inaccuracy* of some *unskilful* or *careless* Scribe, or perhaps from the *defining inaccuracy* of some *skilful*, *unfaithful* Scribe, whoever he was, in Transcribing Cassiodore (for that the M.S. now discover'd, and said to be Cassiodore's, was of Cassiodore's *own* hand-writing, does not appear): or (considering that this M.S. of Cassiodore's has been in Popish hands, and withal *so long* in 'em) whether or no it may not arise from a Popish *raiture* (perhaps of something that bore hard upon Popery):--- I leave all judicious readers to determine.

6 MA 50

F I N I S.

